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THE CHURCH RECORD.

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Historical.

CONSTITUTION AND CANONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

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CANON XLII.

OF CRIMES AND SCANDALS TO BE CENSURED.

We have now reached a law meant for the discipline of the laity, and we believe we may thank the prayer book for it. Had there been no rubric for repelling unworthy members from the communion, we certainly should not have had *this* canon; for it has no feet of its own to stand on, and therefore throws the whole burden of its support upon the rubric. The first law was the twelfth canon of 1789, in the words following:

1789. If any persons within this Church offend their brethren by any wickedness of life, such persons shall be repelled from the holy communion, agreeably to the rubric, and may be further proceeded against to the depriving them of all privileges of church membership: according to such rules or process as may be provided, either by the General Convention, or by the Convention in the different States.

Now the rubric we very well understand, and can perceive that in its operation it may be felt by an offender; but we candidly confess ourselves at a loss to find in the practical effects of the latter part of this Canon, any punishment at all. Cut an offender off from the communion under the rubric, and of what other privilege of church membership can you, in this country, deprive him? You cannot exclude him from attendance upon the house of God; and if you could, you have not deprived him of a privilege peculiar to church members, for the church doors are open to all men. You cannot refuse baptism to his innocent children, properly presented with sponsors; and here, again, the right to have their children baptized, does not with us belong to such parents only, as are church members in communion, nor even to such parents as are church members at all. The Church will gladly receive into it, by baptism, any child, (even the child of a heathen,) if competent sponsors will answer for it; nay, in the judgment of some of her soundest divines, the innocent child shall not be mercilessly excluded from the sacrament of baptism, even if it have no sponsors, for in such case (says Hooker,) the Church, like a kind mother, will stand sponsor herself, because the benefit of the thing is not to be sacrificed to the want of that which is not of its essence; and there is both piety and good sense in this view. Will it be said you may excommunicate him, cast him out entirely from the body of the faithful? It is true the power of excommunication does belong to the Church, it does too deprive of all privileges of church membership, and it is the most awful power ever confided by heaven to man; rightfully exercised, its consequences (though the world may scorn them,) are of the most terrific character, if Scripture be true: but who ever heard of the excommunication of a layman by our branch of the apostolic Church? The law is a dead letter. Neither the General Convention, nor any State Convention, have ever provided any "rules or process" for excommunication. There is not a clergyman in the Church, who, if he were desirous to excommunicate an offender, would know how to take the very first step in the process. It certainly is not to be done according to his mere whim, and if it were so done, it is as certainly invalid. Shall, then, the presbyter alone do it, or shall it be done by his Bishop, or by a conclave of Bishops, or of Bishops and presbyters, or by a State Convention including the laity, or by the General Convention including the laity again? No man can answer, for there is no rule on the subject, *and we are glad that it is so:* for our excommunication bringing in its train no penalty which would be felt, depriving a man of no civil rights, would be laughed at as mere *brutum fulmen*. The spiritual consequences would not be thought of. Allow to it its greatest efficacy, and with us, it would do no more than cast, in the minds of the piously disposed, an imputation on the character of the excommunicated; but repelling from the communion, under the rubric, does that quite as effectually. We really see not then, when considered practically, what is meant here by saying, that the repelled communicant may be deprived "of all privileges of church membership." To our apprehension, the rubric is, on this subject, quite law enough, unless we had power to make the discipline of the Church to be more felt as a punishment.

The rubric, however, is made a part of this law, and was indeed binding without it. We shall, however, have more to say concerning the rubric at the close of this title.

The next law on the subject was the twenty-fifth Canon of 1808.

1808. If any persons within this Church offend their brethren by any wickedness of life, such persons shall be repelled from the holy communion, agreeably to the rubric, and may be further proceeded against, to the depriving them of all privileges of Church-membership, according to such rules or process as may be provided, either by the General Convention, or by the Convention in the different States or Dioceses.

This canon, it will be observed, is founded upon an anxiety to make the words "States" and "Dioceses" synonimous, rather than upon any inquiry as to what the old law meant, or the possibility of executing it. Not so, however, with canon IIId. of 1817, which is next in order.

1817. There being the provision in the second rubric before the communion service, requiring that every minister repelling from the communion, shall give an account of the same to the Ordinary; it is hereby provided, that on the information to the effect stated being laid before the Ordinary, that is the Bishop, it shall not be his duty to institute an inquiry unless there be complaint made to him in writing by the expelled party. But, on receiving complaint, it shall be the duty of the Bishop to institute an inquiry, as may be directed by the Canons of the Diocese in which the event has taken place.

And the notice given as above by the minister, shall be a sufficient presentation of the party expelled, for the purpose of trial.

Now, it must be confessed, this canon does make the discipline of the Church take hold of the laity. If a communicant be repelled under the rubric, and makes no complaint to the bishop, the act of repelling will be held by the bishop to have been proper; and if complaint is made, a trial of the case, in effect, takes place, and the bishop gives a sentence, as to the privilege of communing, which the accused cannot evade or escape. We know of no other law of the Church which, *practically*, reaches the case of an offending layman, but this: and there are very few of the dioceses in which any provision is made by canon for investigating or trying the case of a *layman*. He must, therefore, so offend as to come within the terms of the rubric, or we know not how he is to be disciplined.

The last canon on the subject, in which the former are all embodied, is canon XLII. of 1832.

1832. SECT. 1. If any persons within this Church offend their brethren by any wickedness of life, such persons shall be repelled from the holy communion agreeably to the rubric.

SECT. 2. There being the provision in the second rubric before the communion service, requiring that every minister repelling from the communion shall give an account of the same to the Ordinary; it is hereby provided, that on the information to the effect stated being laid before the Ordinary, that is, the Bishop, it shall not be his duty to institute an inquiry, unless there be a complaint made to him in writing by the repelled party. But on receiving complaint, it shall be the duty of the Bishop, unless he think fit to restore him from the insufficiency of the cause assigned by the minister, to institute an inquiry, as may be directed by the Canons of the Diocese in which the event has taken place. And the notice given as above by the minister, shall be a sufficient presentation of the party repelled.

SECT. 3. In the case of great heinousness of offence on the part of members of this Church, they may be proceeded against, to the depriving them of all privileges of Church membership, according to such rules or process as may be provided by the General Convention; and until such rules or process shall be provided, by such as may be provided by the different State Conventions.

In the second section of this law, an addition is made which seems to intimate that the laity are not lightly to be suspected, but that a clergyman is likely so far to forget his obligations as solemnly to exclude one of Christ's children from Christ's table, on insufficient grounds. Now, we believe, that the clergy are quite as conscientious as the laity, and we think that their usefulness is best upheld by treating their official acts with respect, instead of intimating the probability, that they will be influenced in them by frivolous or malicious motives. As the old law stood, no layman who was improperly repelled from the communion was left without redress: he had but to complain, and the Bishop instituted an inquiry into the facts; upon complaint he is still required to do the same thing: but there is here a shorter process also pointed out, in which without complaint, and without inquiry, the Bishop, who, after all, in the investigation of a matter of fact, is no more than any other man and clergyman, placed as he is too, at a distance from the scene of the transaction, is expected to pronounce *ex cathedra* upon the case, more righteously and wisely than his brother clergyman who was on the spot, and bound by the most solemn of all considerations to judge righteous judgment. Suppose the bishop deems the causes assigned by the repelling clergyman insufficient, and reverses his act. What is the consequence? Not now to speak of its fastening upon the clergyman an enemy who will feel that he may do much, because he has the Bishop on his side; it violates the established rights of the parochial clergy, and overturns a fixed principle in our ecclesiastical polity. Such a restoration by the Bishop of a repelled communicant, is a *virtual trial and condemnation* of the clergyman who repelled him. Now we say that under our system of government, a bishop has no right, directly or indirectly, to try a clergyman: he is entitled to be tried by his brother *presbyters*, because, among other reasons, they are supposed to have some sympathy with him, and to understand from experience, something of the troubles he has to encounter. Let an inquiry be made into every case under the law as it stood, and the repelling clergyman if found to have done wrong, is condemned by a court of his brethren, assembled on the spot, ready to hear his story, and to sift all the facts. It will be a sad day for the Church when the clergy, without the intervention of triers of their own order, may be tried and condemned by the Bishop alone. The smallest approach to such an encroachment should be promptly resisted. It is of vast importance to the well-being of the Church to preserve their just rights to that large body of real operatives, the parochial clergy. Power always passes slowly and silently, and without much notice from the hands of the many to the few; and all history shows, that ecclesiastical domination grows up by little and little. Give to bishops the right, without a formal trial by their peers, virtually to condemn presbyters in *one* case; and it will surely come to pass that the day will be seen when precedent will be cited for it in *all* cases. Antiquity, (not primitive and genuine antiquity, for that a wise man will respect, but) manufactured within a few hundred years, will be lugged in, and held up as the only guide in ecclesiastical legislation, without remembering that even pure antiquity must often yield to the altered state of society; and then come canons to bolster up the pilfered power, the spurious antiquity, until the bold usurpation has fenced itself round with a wall, which even truth may long assault in vain. The overwhelming tyranny from which the reformation freed the Protestant Church, grew up by this *paulatim* process.

We are free to say we wish this clause on which we comment were out of the law, for it is a reflection on the clergy and a dangerous innovation on principle. We look in vain through the body of our canon law for any thing like reciprocity in this matter. Laymen may prefer a complaint against their clergyman, to the Bishop; and we think laymen have human passions and may therefore complain on frivolous and insufficient causes; —where then is the law which authorizes the bishop *without inquiry*, if he thinks the charges frivolous, the causes insufficient, to dismiss the prosecution, and save his presbyter the mortification of an investigation? There is no such written law. We have known indeed, a bishop who felt that his clergy were quite as valuable to the Church as his laity, and who, therefore, had the manly courage to stand between his presbyter and the malice of his enemies, and dismiss the charge. We honored him for his conduct, but he had no written law for the act.

There is a general remark suggested also by this clause, which is submitted with the most perfect respect toward the whole body of our bishops. Indeed we feel assured of their concurrence in it. In this country the laity are, in truth, the earthly stay of the Church. From them must come the means of supporting it, and these means are such only as it may please them to bestow. Wealth is power, and the clergy, who wish not the wealth of the laity for themselves, but for the support of the Church, act but in accordance with human nature, when they desire to conciliate those who have thus the power to sustain the Church. They wish not to offend them. Hence it will at once be perceived, that the peculiar temptation of our ecclesiastical situation is, in all questions between clergy and laity, rather to yield to the views and lean to the wishes of the latter, even to the relaxation, sometimes, of wholesome discipline, and this is likely to prevent an improper repelling from the communion. Now, our bishops, who feel most deeply the heavy responsibility of building up the Church through a whole diocese, with no other means but the free-will offerings of the laity, are no more than men. They must therefore partake largely of the desire to conciliate, of which we have spoken. Is it then, either wise or kind toward them to create a case of strong temptation for them? A bishop, though a very good man, may be constitutionally timid; may shrink from collision with some influential and wealthy layman, who has been very properly repelled from the communion, and who yet may have his party in the congregation, for wealth can always buy a party. Why tempt his weakness then to please the offender, and say the causes are insufficient: why not save him from his embarrassment, by leaving him to direct an inquiry in all cases, *when the repelled complains*:—why compel him to run before he is called?

There is yet another defect in this law. It prescribes no time within which the clergyman shall report to the bishop his causes for repelling; or within which the repelled shall complain. The rubric, indeed, directs the minister's report to be made "as soon as conveniently may be;" but his convenience must be determined by himself, and is very indefinite.

The last clause, touching excommunication, (for that, if any thing must be meant by "depriving of all privileges of Church membership,") is inoperative; because the General Convention, and, so far as we know, the several State conventions have never provided any "rule or process" on the subject.

We now proceed to remark upon the interpretation of the rubric which is made part of this canon. So far as it is here important, it is as follows. "If, among those who come to be partakers of the Holy Communion, the minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbors, by word or deed, so that the congregation be thereby offended, he shall advertise him, &c., &c.

The following case occurred in the diocese of New-York, in 1833.

On the 24th of April, 1832, the vestry of one of the Churches in the diocese, wrote to the Bishop for his opinion on the question, whether the clerical gentleman who officiated in their Church could be considered as rightfully entitled to the office of Rector; a point which the vestry it seems denied or disputed.

On the 1st of June, 1832, at a meeting of several of the pew-holders of the Church, one of the wardens publicly stated that the vestry intended to present to the Bishop certain charges against the minister who officiated there.

On the 7th of September, 1832, the Bishop gave a definite answer to the query of the vestry, expressive of the opinion that the minister was their rector.

On the 24th of September, the minister was presented by the vestry. In this presentment, the vestry denied, in express terms, the right of the

accused to the office of rector, or permanent minister of the parish.

In October, the Bishop gave official notice to the accused that he must be tried on the presentment. The trial was fixed for January 16. On the 4th of January, 1833, a protest was handed to the Bishop on the part of the accused, in which the ground was taken, that, as the vestry, at the date of the presentment, denied that the accused was their minister, they had not, under the canons of New-York, any right to present, upon their own showing; and therefore it was prayed, that the Bishop would quash the presentment. The Bishop, acting upon the opinion of eminent professional gentlemen at the bar, did quash the presentment.

On the same day, it was however determined, by the bishop, that a committee of inquiry should convene, on the 16th of January, to examine into the case; and the accused was informed of it, and immediately set out on his journey to meet it.

The minister, having returned to his parish, where the committee were to meet, and having in his possession the presentment that had been made against him, and quashed as uncanonical and void, resolved to discipline such members of the vestry as were communicants, and had signed that paper, full, as he alleged, of slanderous charges against him. Accordingly,

On the 18th of January, 1833, he repelled three of the vestry from the communion, and before he informed the Bishop of it, one of the repelled complained to the ordinary, pursuant to the canon, and was immediately restored by the Bishop.

On the 11th of February, 1833, the clergyman repelled the same individual again, and then gave notice to the Bishop.

On the 14th of February, 1833, the vestry resolved to acknowledge the minister as their rector, and immediately presented him to the Bishop.

These were the facts of the case, as they came before the Bishop, on the application of the repelled to be restored, and on the second presentment of the vestry,

The Bishop took the following grounds.

1. The Church, in her laws relative to repelling from the communion, designs to guard against the endless mischiefs of allowing private quarrels or personal pique, to be a sufficient ground for the exercise of so solemn an act of discipline, as repelling from the communion.

2. She especially does not design that her ministers shall wield at pleasure the spiritual powers committed to them, in cases of differences or disputes, in which *themselves or families are parties.*

3. The repelled must be "an *open* and *notorious* evil liver." It is not sufficient that the minister charges him, upon his own knowledge, as he says, with calumny of himself and family, and with not meeting the minister's just pecuniary demands upon him. *Common report and belief* must charge him with being a slanderer, a liar, and a dishonest man.

4. Whatever may have been his conduct toward the minister, and of which he complains, making it the basis of his charges, it must fairly appear that "the congregation is thereby offended."

5. As all the grounds on which the communicant had been repelled, were involved in matters concerning which a full ecclesiastical inquiry was pending or directed, at the very time the repulsion took place, it would be wrong to prejudice public opinion, and seemingly to prejudge the case, as against one interested, as a party, in the inquiry then pending.

The Bishop therefore restored the communicant, and caused the clergyman to be tried on the second presentment against him.

[TO BE CONTINUED.]

Practical Christianity.

EXCERPTA.

As there is nothing sooner dry than a tear; so there is nothing sooner out of season than worldly sorrow, which, if it be fresh and still bleeding, finds some to comfort and pity it; if stale and skinned over with time, is rather entertained with smiles, than commisseration: but the sorrow of repentance comes never out of time. All times are alike unto that eternity, whereto we make our spiritual moans: that which is past, that which is future, are both present with him. It is neither weak nor uncomely, for an old man to weep for the sins of his youth. Those tears can never be shed either too soon, or too late.—*Bishop Hall.*

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Some men live to be their own executors for their good name; which they see (not honestly) buried, before themselves die. Some other of great place, and ill desert, part with their good name and breath, at once. There is scarce a vicious man whose name is not rotten before his carcase. Contrarily, the good man's name is oft times heir to his life; either born after the death of the parent, for that envy would not suffer it to come forth before: or perhaps so well grown up in his life time, that the hope thereof is the staff of his age, and joy of his death. A wicked man's name may be feared a while; soon after, it is either forgotten or cursed: the good man's either sleepeth with his body in peace, or waketh (as his soul) in glory.—*Ib.*

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Oft times those who show much valor while there is equal possibility of life, when they see a present necessity of death, are found most shamefully timorous. Their courage was before grounded upon hope: that cut off, leaves them at once desperate and cowardly: whereas men of feebler spirits meet more cheerfully with death; because though their courage be less, yet their expectation was more.—*Ib.*

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I have seldom seen the son of an excellent and famous man, excellent: but that an ill bird hath an ill egg, is not rare; children possessing as the bodily diseases, so the vices of their parents. Virtue is not propagated: vice is"; even in them who have it not reigning in themselves. The grain is sown pure, but comes up with chaff and husk. Hast thou a good son? He is God's, not thine. Is he evil? Nothing but his sin is thine. Help by thy prayers and endeavors to take away that which thou hast given him, and to obtain from God that which thou hast, and canst not give: else thou mayest name him a possession; but thou shalt find him a loss.—*Ib.*

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These things be comely and pleasant to see, and worthy of honor from the beholder: A young saint, an old martyr, a religious soldier, a conscientious statesman, a great man courteous, a learned man humble, a silent woman, a child understanding the eye of his parent, a merry companion without vanity, a friend not changed with honor, a sick man cheerful, a soul departing with comfort and assurance.—*Ib.*

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I have oft observed in merry meetings solemnly made, that somewhat hath fallen out cross, either in the time, or immediately upon it; to season (as I think) our immoderation in desiring or enjoying our friends: and again, events suspected, have proved ever best; God herein blessing our awful submission with good success. In all these human things, indifferency is safe. Let thy doubts be ever equal to thy desires: so thy disappointment shall not be grievous, because thy expectation was not peremptory.—*Ib.*

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It is commonly seen that boldness puts men forth before their time, before their abilities. Wherein, we have seen many, that (like lapwings and partridges,) have run away with some part of their shell on their heads: whence it follows, that as they began boldly, so they proceed unprofitably, and conclude not without shame. I would rather be pushed by force of others to great duties, than rush upon them unbidden. It were better a man should want work, than that great works should want a man answerable to their weight. —*Ib.*

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I will use my friends as Moses did his rod. While it was a rod he held it familiarly in his hand. When once a serpent, he ran away from it.—*Ib.*

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I have seldom seen much ostentation, and much learning, met together. The Sun, rising and declining, makes long shadows; at mid-day when he is at highest, none at all. Besides that, skill when it is too much shown, loseth the grace: as fresh colored wares, if they be often opened, lose their brightness, and are soiled with much handling. I had rather applaud myself for having much, that I shew not; then that others should applaud me, for shewing more than I have.—*Ibid.*

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An ambitious man is the greatest enemy to himself, of any in the world besides. For he still torments himself with hopes, and desires, and cares: which he might avoid, if he would remit of the height of his thoughts, and live quietly. My only ambition shall be, to rest in God's favor on earth, and to be a Saint in heaven.—*Ibid.*

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There was never good thing easily come by. The heathen man could say, God sells knowledge for sweat: and so he doth honor for jeopardy. Never any man hath got either wealth or learning with ease. Therefore the greatest good must needs be most difficult. How shall I hope to get Christ, if I take no pains for him? And if in all other things the difficulty of obtaining, whets the mind so much the more to seek; why should it in this alone daunt me? I will not care what I do, what I suffer, so I may win Christ. If men can endure such cutting, such lancing, and searing of their bodies, to protract a miserable life, yet a while longer; what pain should I refuse for eternity?—*Ibid.*

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If I die, the world shall miss me but a little: I shall miss it less. Not it me; because it hath such store of better men: Not I it, because it hath so much ill, and I shall have so much happiness. —*Ibid.*

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You shall rarely find a man eminent in sundry faculties of mind, or sundry manual trades. If his memory be excellent, his fancy is but dull: if his fancy be busy and quick, his judgment is but shallow: if his judgment be deep, his utterance is harsh: which also holds no less in the activities of the hand. And if it happen that one man be qualified with skill in divers trades, and practice this

variety, you shall seldom find such one thriving in his estate. With spiritual gifts it is otherwise; which are so chained together, that he who excels in one hath some eminence in more, yea in all. Look upon faith: she is attended with a bevy of graces: he that believes, cannot but have hope; if hope, patience. He that believes and hopes, must needs find joy in God: if joy, love of God; he that loves God, cannot but love his brother: his love to God breeds piety and care to please, sorrow for offending, fear to offend: his love to men, fidelity and christian beneficence. Vices are seldom single; but virtues go ever in troops: they go so thick, that sometimes some are hid in the crowd; which yet are, but appear not. They may be shut out from sight, they cannot be severed.—*Ib.*

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The heaven ever moves, and yet is the place of our rest: earth ever rests, and yet is the place of our trouble. Outward motion can be no enemy to inward rest; as outward rest may well stand with inward unquietness.—*Ib.*

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None live so ill, but they content themselves in somewhat: even the beggar likes the smell of his dish. It is a rare evil that hath not something to sweeten it, either in sense, or in hope: otherwise men would grow desperate, mutinous, envious of others, weary of themselves. The better that thing is wherein we place our comfort, the happier we live; and the more we love good things, the better they are to us. The worldling's comfort, though it be good to him because he loves it; yet because it is not absolutely and eternally good, it fails him: wherein the Christian hath just advantage of him, while he hath all the same causes of joy refined and exalted, besides more and higher, which the other knows not of; the worldling laughs more, but the Christian is more delighted. These two are easily severed. Thou seest a goodly picture, or an heap of thy gold: thou laughest not, yet thy delight is more than in a jest that shaketh thy spleen. As grief, so joy is not less when it is least expressed.—*Ib.*

COMMON PRAYER.

Of all helps for the due performance of this service, the greatest is that very set and standing order itself, which, framed with common advice, hath, both for matter and form prescribed, whatsoever is herein publicly desired. No doubt from God it hath proceeded; and by us it must be acknowledged a work of singular care and providence, that the church hath evermore held an appointed form of common prayers, although not in all things everywhere the same, yet for the most part retaining still the same analogy. So that if the liturgies of all the ancient churches throughout the world be compared amongst themselves, it may be easily perceived they had all one original mould, and that the public prayer of the people of God in churches thoroughly settled, did never use to be voluntary dictates proceeding from any man's extemporal wit. To him which considereth the grievous and scandalous inconveniences whereunto they make themselves daily subject, with whom any blind and secret corner is judged a fit house of common prayer; the manifold confusions which they fall into, where every man's private spirit and gift (as they term it) is the only bishop that ordaineth him to the ministry; the irksome deformities whereby through endless and senseless effusions of indigested prayers they oftentimes disgrace, in most insufferable manner, the worthiest part of Christian duty toward God, who herein are subject to no certain order, but pray both what and how they list; to him, I say which weigheth duly all these things, the reasons cannot be obscure why God doth in public prayer so much respect the solemnity of places where, the authority and calling of persons by whom, and the precise appointment even with what words or sentences, his name should be called on amongst his people. No man hath hitherto been so impious as plainly and directly to condemn prayer. The best stratagem that Satan hath (who knoweth his kingdom to be no one way more shaken than by the public devout prayers of Christ's Church,) is, by traducing the forms and manners of them, to bring them into contempt, and so shake the force of all men's devotion toward them. From this and from no other forge hath proceeded a strange conceit, that to serve God with any set form of common prayer is superstitious. As though God himself did not frame to his priests the very speech wherewith they were charged to bless the people; or as if our Lord, even of purpose to prevent this fancy of extemporal and voluntary prayers, had not left us, of his own framing, one which might both remain as a part of the Church Liturgy, and serve as a pattern whereby to frame all other prayers, with efficiency, yet without superfluity of words.—*Richard Hooker.*

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GOODNESS.

Goodness answers to the theological virtue charity, and admits no excess but error. The desire of power in excess caused the angels to fall; the desire of knowledge in excess caused man to fall; but in charity there is no excess, neither can angel or man come in danger by it. The inclination to goodness is imprinted deeply in the nature of man, insomuch, that if it issue not toward men, it will take unto other living creatures; as it is seen in the Turks, a cruel people, who nevertheless are kind to beasts, give alms to dogs and birds; insomuch, as Busbechius reporteth, a Christian boy had liked to have been stoned for gagging, in a waggishness, a long-billed fowl. Errors indeed, in this virtue, in goodness, or charity, may be committed. The Italians have an ungracious proverb: "So good that he is good for nothing;" and one of the doctors of Italy, Nicholas Machiavel, had the confidence to put in writing, almost in plain terms, "That the Christian faith had given up good men as prey to those who are tyrannical and unjust;" which he spake, because indeed there was never law, or sect, or opinion, did so much magnify goodness as the Christian religion doth; therefore, to avoid the scandal, and the danger both, it is good to take knowledge of the errors of an habit so excellent. Seek the good of other men, but be not in bondage to their faces or fancies; for that is but facility or softness, which taketh an honest man prisoner. . . . . Neither is there only a habit of goodness directed by right reason; but there is in some men, even in nature, a disposition toward it; as, on the other side, there is a natural malignity; for there be that in their nature do not affect the good of others. The lighter sort of malignity turneth but to a crossness, or frowardness, or aptness to oppose, or difficileness, or the like; but the deeper sort to envy, and mere mischief. Such men, in other men's calamities, are as it were, in season, and are ever on the loading part; not so good as the dogs that licked Lazarus's sores, but like flies that are still buzzing upon any thing that is raw; misanthropi, that make it their practice to bring men to the bough, and yet have never a tree for the purpose in their gardens as Timon had: such dispositions are the very errors of human nature, and yet they are the fittest timber to make great politics of; like to knee-timber, that is good for ships that are ordained to be tossed, but not for building houses that shall stand firm. The part and signs of goodness are many. If a man be gracious and courteous to strangers, it shows he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins to them: if he be compassionate toward the afflictions of others, it shows that his heart is like a noble tree that is wounded itself when it gives the balm; if he easily pardons and remits offences, it shows that his mind is planted above injuries, so that he cannot be shot; if he be thankful for small benefits, it shows that he weighs men's minds, and not their trash; but, above all, if he have St. Paul's perfection, that he would wish to be an anathema from Christ, for the salvation of his brethren, it shows much of a divine nature, and a kind of conformity with Christ himself.—*Lord Bacon.*

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FAITH AND REASON.

Now the universality of this mercy, hath God enlarged and extended very far, in that He proposes it even to our knowledge; *sciant*, let all know it. It is not only *credant*, let all believe it; for the infusing of faith is not in our power; but God hath put it in our power to satisfy their reason, and to chafe that wax to which He himself vouchsafes to set the great seal of faith. And that St. Jerome takes to be most properly his commission: *Tentemus animas quæ deficiunt a fide, naturalibus rationibus adjuvare;* Let us endeavor to assist them who are weak in faith with the strength of reason. And truly it is very well worthy of a serious consideration, that whereas all the articles of our creed are objects of faith, so as that we are bound to receive them *de fide*, as matters of faith, yet God hath left that, out of which all these articles are to be deduced and proved, (that is, the Scripture,) to human arguments. It is not an article of the creed, to believe these books to be or not to be canonical Scripture; but our arguments for the Scripture are human arguments, proportioned to the reason of a natural man. God does not seal in water, in the fluid and transitory imaginations and opinions of men; we never set the seal of faith to them; but in wax, in the rectified reason of man, that reason that is ductile, and flexible, and pliant to the impressions that are naturally proportioned unto it, God sets his seal of faith. They are not continual, but they are contiguous; they flow not from one another, but they touch one another; they are not both of a piece, but they enwrap one another—faith and reason. Faith itself, by the prophet Isaiah, is called knowledge: "By his knowledge shall my righteous servant justify many," says God of Christ; that is, by that knowledge that men shall have of him. So Zacharias expresses it at the circumcision of John Baptist, "that he was to give knowledge of salvation for the remission of sins."—*Dr. Donne.*

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CHRISTIAN KNOWLEDGE.

Knowledge, at least in some measure, there must necessarily be, or else no hope of salvation; and with knowledge there must of necessity be gained some proportionable measure of practice, else a greater and more insupportable burden of wo and destruction. And the reason is evident out of those words of our Saviour, "To whom much is given, of him shall much be required." We must know that there is not any good thing in the world wherein we have any propriety; we are only stewards, and have such things committed to our trust, and one day there will certainly be exacted a strict

account, as of our riches, health, education, but much more our knowledge, and especially that knowledge which is perfected only in practice: such is the wisdom of a Christian.

What reason can be imagined why God should take such pains, give such royal and precious graces to his servants the prophets and apostles, to enable them to make known his good will and pleasure, and what He commands us, and expects at our hands? Was all this performed, think we, to afford us only matter of table talk? Does He exalt and persuade us, to hear and discourse? No, surely, He give it us to profit withal, both ourselves and others. And, therefore, where there is a more abundant plenty of knowledge lent us, the bill of account must arise proportionably, or for what is wanting in the sum we remain debtors; and when once the creditor catches us by the throat, and casts us into prison, there is no coming out till all, even the uttermost farthing, be discharged.—*Chillingworth.*

Ecclesiastical Intelligence.

NEW-YORK.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sunday after Ascension, May 23, Port Jackson, Montgomery county. 24, Fonda. 25, Johnstown, Fulton county. Thursday, 27, Little Falls. Herkimer county. 28, Fairfield. 29, Norway.

Whitsunday, May 30, Herkimer. Tuesday in Whitsun-Week, June 1, Westford, Otsego county. Consecration A. M., Confirmation P. M. 2, Jacksonborough. Friday, 4, Schenectady.

Trinity Sunday, June 6, A. M. Trinity Church, Albany; 4 P. M. St. Luke's Chapel, West Troy, Albany county. 7, Lansingburgh, Rensselaer county, Institution 8, Somers, Westchester county, laying corner-stone of church. St. Barnabas the Apostle, Friday June 11, Astoria Female Institute, Astoria, Queens county. 12, do.

First Sunday after Trinity, June 13, St. James' Church, New-York.

Second Sunday after Trinity, June 20, Williamsburgh, Kings county. Institution A. M., Confirmation P. M.

Monday, June 28, Morrisania, Westchester county, Consecration. St. Peter the Apostle, Tuesday, June 29, Flushing, Queens county, St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, Richmond county. Thursday, 8, St. Paul's College, College Point, Queens county. 9, do.

Friday, July 23, Cold Spring, Putnam county.

Seventh Sunday after Trinity, and St. James the Apostle, July 25, Fishkill Landing. Dutchess county, Ordination A. M., Confirmation P. M. 26, Do. Institution. Wednesday, 28, Goshen, Orange county, Ordination A. M., Confirmation P. M. Friday, 30, Marlborough, Ulster county, Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 1, Clermont, Columbia county.

Ninth Sunday after Trinity, August 8, Franklin, Delaware county. Tuesday, 10, Christ Church, Poughkeepsie, Dutchess county. 11, Pleasant Valley. 12, Lithgow. Saturday, 14, Pawlings.

Tenth Sunday after Trinity, August 15, Patterson, Putnam county, Ordination A. M., Confirmation P. M. Tuesday, 17, North Salem, Westchester county. 18, Somers. 19, Bedford. Saturday, 21, Whiteplains.

Eleventh Sunday after Trinity, August 22, A. M., Rye; 4 P. M., Mamaroneck. 23, New Rochelle. St. Bartholomew the Apostle, August 24, Eastchester. 25, Westchester. 26, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, New-York.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Ibid.*

The Rev. J. W. French, who has been in Europe for the benefit of his health, lately returned to this city from Havre. His health is restored, and he is at present residing at Georgetown.—*Churchman.*

The Rev. Mr. Goddard has resigned the rectorship of Christ Church, Brooklyn, and taken up his temporary residence on Staten Island, and desires that all letters and papers for him, should be addressed to the care of Charles A. Jackson, Esq., No. 27 Front street, New York.—*Ib.*

WESTERN NEW-YORK.

Bishop De Lancey visited Rochester and officiated on Friday evening the 7th instant, in Grace Church, in which church on Sunday morning, the 9th instant, he preached, and confirmed *seventeen* persons. He preached again in the same church Sunday evening; the Rev. Mr. Van Zandt reading prayers on both occasions. In the afternoon of the 9th inst. he preached in St. Luke's Church, when prayers were read by Rev. Mr. Lockwood of Rome. In consequence of the absence of the Rector of St. Luke's, confirmation in that church was postponed to a later day.—*Gospel Messenger.*

PENNSYLVANIA.

The Right Rev. Bishop Onderdonk administered confirmation in St. James' Church, Bristol, to thirteen persons on the 5th inst.—*Epis. Rec.*

OHIO.

Confirmations by Bishop M'Ilvaine.—In Trinity Church, Troy, Sunday, April 25th, *six.* In St. James' Church, Piqua, April 28, *eleven.* Christ Church, Dayton, May 2, *three.*—*West. Ep. Ob.*

INDIANA.

Bishop Kemper, in April last, visited New Albany in this Diocese, and administered the rite of Confirmation to ten persons, in St Paul's Church. On Easter Sunday, 32 persons received the Holy Communion. From a letter in the Western Episcopal Observer, we are glad to learn that the Church in New Albany, under its present pastor, is flourishing.

CANADA.

At an Ordination recently held by the Bishop of Toronto, in the Cathedral Church of that city, four persons were admitted to the Order of Priest, and three, of whom two were formerly preachers in the Canadian Wesleyan Methodist Connection, to that of Deacons.

Literary.

[For the Church Record.]

OLD ENGLISH LITERATURE.

NUMBER XV.

DR. EACHARD.

The name of the chief work of Eachard, "The Grounds and Occasions of the Contempt of the Clergy and Religion enquired into," is ominous of censure and severe writing upon a profession, the faults of which are screened by one class, and the virtues of which are turned into vices by another. The title may have deterred many from reading the book; yet, though a satire, it is without malevolence, and for its religious character, it is precisely one of those books which are periodically wanted in the Church, to clear away the rust and formality, the dead skin and lifeless matter which gather about every profession, and to which the pulpit is especially exposed. Before the day of Eachard, the clergy had fallen into unmerited contempt; the expression is not too strong, for the treatment the cassock very often received was something more than neglect. Partly from internal causes, and partly from without, a clergyman of the Protestant Church in the time even of James I., was not always respected as a Catholic of the preceding period. Shakspeare introduces his Catholic priests with great reverence, as in Romeo and Juliet, the historical plays, and the honorable interposition of the friar in Much Ado About Nothing.

> Call me a fool;
> Trust not my reading, nor my observations,
> Which with experimental seal doth warrant
> The tenor of my book; trust not my age,
> My reverence, calling, nor divinity,
> If this sweet lady lie not guiltless here
> Under some biting error.

Compare this post of honor of the clergyman, by virtue of his office, the governor and arbitrator of erring human actions, to the portrait of a country curate attached to the household in Beaumont and Fletcher's "Scornful Lady." This is one of the positions; the household curate that Eachard refers to, for its humiliating dependence and consequent loss of self-respect, as a source of 'contempt.' Roger, in the play just referred to, is worse than a poor relation; he lives on the same footing with the Abigail and butler of the establishment, poor enough and broken spirited, to do the mean and dirty work of the house—a kind of moral scullion. Part of the dialogue runs thus, out of the mouth of the loquacious Abigail. "Oh, curate, cure me! I will do anything; betray the secrets of the main household to thy reformation. My lady shall look lovingly on thy learning; and when due time shall point thee for a parson, I will convert thy eggs to penny custards, and thy tithe-goose shall graze and multiply. Never more will I despise your learning; never more pin cards and long tails to your cassock; never again reproach your reverend night cap, and call it by the mangy name of murrain; never, your reverend person more, and say you look like one of Baal's priests in a hanging; never again, when you say grace, laugh at you, nor put you out at prayers; ne'er cramp you more with the great book of martyrs; nor when you ride, get soap and thistles for you." Goldsmith's country curate "passing rich, with forty pounds a year," enjoyed an enviable position compared with his predecessor of the seventeenth century. Bishop Hall, in his Satires, confirms the picture we have just drawn, from a profaner source.

> A gentle squire would gladly entertaine
> Into his house some trencher-chaplaine;
> Some willing man, that might instruct his sons,
> And that would stand to good conditions.
> First, that he lie upon the truckle bed,
> While his young master lieth o'er his head;
> Second, that he do, upon no default,
> Never presume to sit above the salt;
> Third, that he never change his trencher twice;
> Fourth, that he use all common courtesies;
> Sit bare at meals, and one half rise and wait;
> Last, that he never his young master beat;
> But he must ask his mother to define,
> How many jerks she would his breech should line.
> All these observ'd he could contented be,
> To give five marks and winter liverie.

The usher of a boarding-school afterwards succeeded to the "blushing honors" of the domestic curate.

Eachard refers the evils of the clergy to the ignorance of some, and the poverty of others. The first grievance leads him to consider the state of education at the universities, and the capacity, or, rather, intellectual incapacity, of many of the students for the Church. His remarks on this head have not been entirely rendered worthless by modern reform. The neglect of modern learning, then, was a great grievance in education, as it is said to be still at Eton and Oxford. Sidney Smith the successor, at a long interval of time, to the wit and manner of Eachard, at this day keeps up a warfare, in the reviews, against the exclusive pretensions of gerunds and supines, and the omnipotence of scanning and Latin verses, in the education of a gentleman. The pretension of a Latin harangue, such as we still hear at Commencements of Colleges, gracing the first course of the exercises is skilfully and truly anatomized for the

uninitiated, by Eachard. We quote the passage, for it may give some of our readers a sense of the sublime enjoyment experienced by the bench of enlightened professors, who chuckle inwardly, on such occasions, while the audience admire in amazement. "Neither can it be easily apprehended, how the use of English exercises should any ways hinder the improvements in the Latin tongue, but rather be much to its advantage. And this may be easily believed, considering what dainty stuff is usually produced for a Latin entertainment. Chicken broth is not thinner than that which is commonly offered for a piece of most pleading and convincing sense. For, I'll but suppose an academic youngster to be put upon a Latin oration; away he goes, presently, to his magazine of collected phrases; he picks out all the glitterings he can find; he halts in all proverbs, flowers, poetical scraps, tales out of the dictionary, or else ready Latined to his hand out of Licosthenes; this done, he comes to the end of the table, and having made a submissive leg, and a little admired the number and understanding countenances of his auditors, (let the subject be what it will,) he falls presently into a most lamentable complaint of his insufficiency and tenuity; that he, poor thing, hath no acquaintance with above a muse and a half; and that he never drunk above six quarts of Helicon, and you have put him here upon such a task, (perhaps the business is only which is the noblest creature, a flea or a louse?) that would much better fit some old soaker at Parnassus, than his sipping, unexperienced bibbership. Alas, poor child! he is sorry at the very soul, that he has no better speech, and wonders in his heart that you will lose so much time as to hear him; for he has neither squibs, nor fire works, stars, nor glories; the cursed carrier lost his best book of phrases, and the malicious mice and rats eat up all his pearls and golden sentences. Then he tickles over a little, the skirts of the business; by and by, for a similitude from the sun or moon, or if they be not at leisure, from the gray-eyed morn, a shady grove, or a purling stream; this done, he tells you that Barnaby-bright would be much too short for him to tell you all that he could say; and so, fearing he should break the thread of your patience, he concludes."

This is a fair specimen of the lively, salient style of Eachard. It has been remarked of Sidney Smith, that his writings exhibit a rare union of wit and humor; the same is true of our author. He approaches his subject by a circuitous route, and smothers the harshness of a rebuke in the happiness of his sentences. He does not strike hard at once, like Swift, but convinces the reader of an absurdity, by a humorous train of illustrations. Good sense is his leading characteristic; an avoidance of all cant and formality. His talents are those which are not often fairly represented in books, for they are not often connected with the anxieties of literary reputation. They are the powers of observation and censure of a man of strong natural intelligence, a gay humor, and abundant animal spirits; who is content to lead in conversation, and have his influence felt wherever he appears, without much of the zeal of study and authorship in private. Eachard, though he became head of a college, wrote very little. A single anecdote, preserved of him by Wood, in his diary, shows him in the light of a good companion. They both dined for the first time with Archbishop Sheldon, at Lambeth, on the same day, when Eachard sat at the lower end of the table, between the two chaplains, Samuel Parker, and Thomas Tompkins, and "after dinner, the said Archbishop went into his withdrawing-room, and Eachard, with the chaplains and Ralph Snow, to their lodgings, to drink and smoak. Sir Leoline Jenkins took then A. Wood by the hand, and conducted him into the withdrawing-room to the Archbishop." This is evidently intended as a sly hit by Wood. The Archbishop, who was a friend of Eachard, probably understood the two men, preserving all due dignity towards the historian from Oxford, and envying all the while, the society of the man and the wit, among the chaplains.

Having given this insight to the reader of the character of the writer, we pursue the subjects of his volume, by two extracts, regarding common evils in the pulpit—of the low estimate of the educational and physical qualifications needful for the service of the church in her ministers.

"So strangely possessed are people, in general, with the easiness and small preparations that are requisite to the undertaking of the ministry, that whereas, in other professions, they plainly see what considerable time is spent, before they have any hopes to arrive at skill enough to practice, with any confidence, what they have designed; yet to preach to ordinary people, and govern a country parish, is usually judged such an easy performance, that any body counts himself fit for the employment. We find very few so unreasonably confident of their own parts, as to profess either law or physic, without either a considerable continuance in some of the inns of court, or an industrious search into herbs, anatomy, chymistry, and the like; unless it be only to make a bond or give a clyster. But, as for the knack of preaching, as they call it, that is such a very easy attainment, that he is counted dull to purpose, that is not able, at a very small warning, to fasten upon any text of scripture, and to tear and tumble it till the glass be out. Many, I know very well, are forced to discontinue, having neither stock of their own, nor friends to maintain them in the university. But whereas a man's profession or employment in this world is very much in his own, or in the choice of such as are most nearly concerned for him; he therefore that foresees that he is not likely to have the advantage of a continued education, he had much better commit himself to an approved of cobler or tinker, wherein he may be duly respected, according to his office and condition of life, than to be only a disesteemed pettifogger or empiric in divinity.

"There is still one thing, by a very few at all minded, that ought also to be overlooked; and that is a good constitution and health of body; and, therefore, discreet and wise physicians ought also to be consulted, before an absolute resolve be made to live the life of the learned. For he that has strength enough to buy and bargain, may be of a very unfit habit of body to sit still so much as, in general, is requisite to a competent degree of learning; for, although reading and thinking be neither legs nor arms, yet certainly there is nothing that so flags the spirits, disorders the blood, and enfeebles the whole body of man, as intense studies. As for him that rises blocks or carries packs, there is no great expense of parts, no anxiety of mind, no great intellectual pensiveness; let him but wipe his forehead, and he is perfectly recovered. But he that has many languages to remember; the nature of almost the whole world to consult; many histories, fathers, and councils to search into; if the fabric of his body be not strong and healthful, you will soon find him as thin as metaphysics, and look as piercing as school subtilty. This could not be conveniently omitted; not only because very many are careless of this point, and at a venture determine their young relations to learning; but because, for the most part, if amongst many, there be but one of all the family that is weak and sickly, that is languishing and consumptive, this is, of all the rest, as counted not fit for any coarse employment, shall be picked out as a choice vessel for the Church; whereas, most evidently, he is much more able to dig daily in the mines than to sit cross-legged, musing upon his book."

In the next article, we shall give some further extracts respecting the composition of sermons, and the evils arising from the poverty of the clergy.

D.

FAREWELL TALES: *By Mrs. Hofland. Dean and Trevett, 121 Fulton St., N. York.*

This is an excellent collection of simple, moral tales, founded chiefly on fact. Mrs. Hofland has catered long and successfully for the intellectual tastes of the young. The present volume concludes her labors of the narrative kind. May she be well rewarded for them. The motto is very apt:—

Thus do I speak my last farewell:
For I no more shall lift a warning voice,
Nor you again shall lend a listening ear.
The rest is silence.

Anthology.

WISDOM, TRUE RICHES.

BY EDMUND SPENSER.

[*Born in London, 1553; styled the Divine Poet of England.*]

—In vain do men
The heavens of their fortune's fault accuse,
Sith they know best what is the best for them;
For they to each such fortune do diffuse,
As they do know each can most aptly use.
For not that which men covet most is best,
Nor that thing worst, which men do most refuse;
But fittest is that all contented rest
With that they hold: each hath his fortune in his breast.

It is the mind that maketh good or ill,
That maketh wretch,* or happy, rich or poor;
For some that hath abundance at his will,
Hath not enough, but wants in greater store;
And other, that hath little, asks no more,
But in that little is both rich and wise;
For wisdom is most riches; fools, therefore,
They are which fortune do by vows devise,
Sith each unto himself his life may fortunize.

VAIN BOASTING.

Can he be fair, that withers at a blast?
Or he be strong, that any breath becast?
Can he be wise, that knows not how to live?
Or he be rich that nothing hath to give?
Can he be young, that 's feeble, weak, and wan?
So fair, strong, wise—so rich, so young is man.
So fair is man, that death (a parting blast)
Blasts his fair flower, and makes him earth at last;
So strong is man, that with a gasping breath
He totters, and bequeaths his strength to death;
So wise is man, that if with death he strive,
His wisdom cannot teach him how to live;
So rich is man, that, all his debts being paid,
His wealth 's the winding-sheet wherein he 's laid;
So young is man, that, broke with care and sorrow,
He 's old enough to-day to die to-morrow.
Why brag'st thou then, thou worm of five foot long?
Thou 'rt neither fair, nor strong, nor wise, nor rich, nor young.—FRANCIS QUARLES.

MADRIGAL.

BY WILLIAM DRUMMOND.

This life, which seems so fair,
Is like a bubble blown up in the air
By sporting children's breath,
Who chase it every where,
And strive who can most motion it bequeath.
And though it sometimes seems of its own might,
Like to an eye of gold to be fixed there,
And firm to hover in that empty height,
That only is because it is so light.
But in that pomp it doth not long appear;
For, when 't is most admired in a thought,
Because it erst was naught, it turns to nought.

SIC VITA.

BY HENRY KING.

[*Bishop of Chichester in 1668.*]

Like to the falling of a star,
Or as the flight of eagles are,

* Wretched.

Or like the fresh Spring's gaudy hue,
Or silver drops of morning dew,
Or like a wind that chafes the flood,
Or bubbles which on water stood;
Even such is man, whose borrowed light
Is straight called in, and paid to night.

The wind blows out, the bubble dies,
The Spring entombed in Autumn lies
The dew dries up, the star is shot,
The flight is past—and man forgot.

[*From the London Weekly Chronicle.*]

SPRING FLOWERS.

Bowing adorers of the gale,
Ye cowslips delicately pale,
Upraise your loaded stems;
Unfold your cups in splendor; speak!
Who decked you with that ruddy streak,
And gilt your golden gems?

Violets, sweet tenants of the shade,
In purple's richest pride array'd,
Your errand here fulfil;
Go, bid the artist's simple stain
Your lustre imitate in vain,
And match your Maker's skill.

Daisies, ye flowers of lowly birth,
Embroiders of the carpet earth,
That stud the velvet sod,
Open to Spring's refreshing air,
In sweetest smiling bloom declare.
Your Maker and my God.—CLARE.

Miscellaneous.

THE NESTORIANS, OR THE LOST TRIBES; *by Dr. Asahel Grant.*

To the Editor of the Church Record:

Dear Sir,—I had the pleasure of spending part of an evening with Dr. Grant, and was very agreeably impressed with the simplicity and earnestness of his character. He did not appear to be at all aware of the interest he excited in the minds of his hearers, nor was he desirous of applause; he rather declined answering particular questions, and on the whole, we considered him as an honest, zealous, and pious man, deeply interested in the objects of his mission, but without that learning requisite for profound investigation and research.

The book, however, which now appears under his name, shows that we were mistaken, for in the very outset the style assures us of good scholarship, and as we proceed there is abundant proof of his having a comprehensive mind. Throughout the whole work, a volume of 385 pages, although all that he narrates was from knowledge obtained by immediate contact with the scenes and parties themselves, and although his mental and bodily sufferings were very acute and constantly occurring, he says less of himself than travellers in his situation generally do. In fact, for the time being, he who writes an account of what he sees and hears abroad, is our personal friend, and we are as much interested in his feelings as in the scenes he describes; but it appears as if the heart of Dr. Grant was not with us, as if he feared we might think him an intruder and vain-glorious if he said more of himself than absolute necessity warranted—in this he has not done us justice.

Dr. Grant is a medical man, and understands surgery also—a distinct branch of the art. At any rate he is a good oculist, for incidentally—but only incidentally—he refers to his having removed three cataractus lenses with success, so that perfect vision was obtained. Now it requires great skill and nicety of manipulation to operate for cataract, and yet if it had not been necessary to account for the warmth of his reception in places where he expected great hostility, we should never have known that he was an oculist, so modest is he, and so unwilling to speak of himself. We presume that he operated for this disease on many eyes, although he only refers to three cases. It shows the importance of sending medical men on such missions, and that to cure souls, we may first prepare the way by administering to the bodily ills.

We consider that Dr. Grant is a great acquisition to the Board of Missions; for it is a rare thing to meet with two talents of such high order in one man, and, when united, to find a missionary *spirit* in him likewise. Such men, so gifted, love to dwell in cities among the humanities of civilization, where they can be appreciated and gather together wherewithal for present comfort and future fame. But Dr. Grant has no views of this kind, he looks only to the wide spread of Gospel truth, and in the present instance his sole aim is to implore our aid for objects the most extraordinary that have ever come under Christian knowledge.

Without intending it, for the descriptive powers and the imaginative glow of his own mind was unknown to him, Dr. Grant has made one of the most entertaining books—with the exception of "Sir Edward Seaward's Narrative"—I ever read. His natural feelings are constantly bursting forth in a gush of eloquence which takes one by surprise, and which only those minds, long busy with the works of nature, can appreciate. Let me give the following extract:

"Thus equipped in native style, I set off on the 18th at an early hour in the morning, and after a toilsome ascent of an hour and a half I found myself at the summit of the mountain, where a scene indescribably grand was spread out before me. The country of the independent Nestorians opened before my enraptured vision like a vast amphitheatre of wild precipitous mountains, broken with deep, dark looking defiles and narrow glens, into few of which the eye could penetrate so far as to gain a distinct view of the cheerful, smiling villages which have long been the secure abodes of the main body of the Nestorian church.

Here was the home of one hundred thousand Christians, around whom the arm of Omnipotence had reared the adamantine ramparts whose lofty snow-capped summits seemed to blend with the skies in the distant horizon. Here, in their munition of rocks, has God preserved, as if for some great end in the economy of his grace, a chosen remnant of his ancient church, secure from the *beast* and the false prophet, safe from the flames of persecution and the clangor of war. As I gazed and wondered I seemed as if standing on Pisgah's top, and I could with a full heart exclaim,

"On the mountain's top appearing,
Lo the sacred herald stands;
Welcome news to Zion bearing,
Zion long in hostile lands.
Mourning captive!
God himself shall loose thy bands."

I retired to a sequestered pinnacle of the rock where I could feast my vision with the sublime spectacle, and pour out my heart-felt gratitude that I had been brought at length, through many perils, to behold a country from which emanated the brighest beams of hope for the long benighted empire of Mohammedan delusion, by whose millions of votaries I was surrounded on every side. My thoughts went back to the days when their missionaries were spread abroad throughout the East, and for more than a thousand years continued to plant and sustain the standard of the cross through the remote and barbarous countries of Central Asia, Tartary, Mongolia and China, to the time when, as tradition and history alike testify, the gospel standard was reared in these mountains by apostles hands; for it was not by Nestorius, but from Thomas, Bartholomew, Thaddeus and others, that this people first received the knowledge of a Saviour.

I looked at them in their present state, sunk down into the ignorance of semi-barbarians and the light of vital piety almost extinguished upon their altars, and my heart bled for their condition. But hope pointed her radiant wand to brighter scenes, when all these glens and rocks and vales shall echo and rëecho to the glad praises of our God; and like a morning star these Nestorians shall arise to usher in a glorious and resplendent day. But ere that bright time shall arrive, there is a mighty work to be done—a conflict with the powers of darkness before the shout of victory.

Onward to the work! and onward I sped my course down the steep declivity of the mountain, now cautiously climbing over the rocks which obstructed our descent, now resting my weary limbs under the inviting shade of a wild pear tree, and then, mounted on my hardy mule, winding along the narrow zig-zag pathway over the mountain spurs, down, far down to the banks of the rolling, noisy, dashing Zab."

I have thus far only spoken of the man, for it is so very agreeable on the broad ocean of life to keep company with a *tender*, one that wants nothing of us, but who is stored with comforts and pleasant ministerings If space were allotted me I should speak of his amazing perseverance, of his foresight, his courage, his single-heartedness and his ever-wakeful zeal. But the work itself will soon be in all men's hands, and I can promise them a rich treat, hoping that the strong appeal he makes to our common sympathies will not be in vain.

Of his *theory*, with respect to the Hebrew origin of the Nestorians, not much need be said; his proofs and his arguments seem conclusive, and no one who looks carefully over the facts can have any doubt remaining. They are, undoubtedly, the lost tribes; in truth, it shames us to require one half of the proof he offers, so suddenly does conviction follow every stroke of the pen. There is to me a slight objection, but that regards the *name* merely, not affecting the theory at all. He traces the conversion of the tribes to the apostles *direct*, and not to Nestorius. Perhaps he thought that the heresy which exiled Nestorius was of a deeper dye than is recorded, but his accusers were Papists, and the accusation was his doctrine "that Mary was not the mother of God, but the mother of Christ, since the Deity can neither be born nor die."

He thus speaks of the efforts of the Papists:

"The Nestorian priest lamented the low state to which their church had fallen, and feared that the people in their gross ignorance would fall a sacrifice to the wiles of the Papists, who he had been told were about to make more vigorous efforts than ever to convert the whole of his people to Romanism. He told a sad tale of their past efforts and success, stating that his own father was bastinadoed to compel him to become a Roman Catholic!

"The Papists in Mesopotamia have assured me that no effort will be spared to convert the whole of the Nestorian Church to their faith; and this report is confirmed by letters since received from Bagdad, one of which says that three bishops and priests, educated at the Propaganda, "were about to go to Mosul to hold a convention to devise measures to bring over all the Nestorians to the Romish faith!" There must be a final struggle with the 'man of sin,' and it must be boldly and promptly met. With God and truth on our side, we have nothing to fear, if the Church will come up to her duty. The Nestorians have nobly stood their

ground, and they are still upon the watch-tower. As I approached their mountain fastnesses, their first inquiry was to know whether I was a Catholic; declaring that they would not permit these 'wolves in sheeps' clothing,' to enter their country. Hitherto they have prevented the emissaries of Rome from entering their mountains. But the latter are looking with eagerness to this interesting field, and while they are extending their labors in the East, no effort will be spared to spread influence among the mountain tribes. Will Protestant Christians, to whom the Nestorians are stretching out their hands for help, suffer the golden harvest to fall into the garner of the Pope ?"

It is not Dr. Grant alone who stands in such dread of the Roman Catholics. All over christendom the same fears are expressed. In the name of common sense, I ask if the Roman Catholics are really endeavoring to make proselytes, why are we not more on the alert? Why make these odious accusations and sit still with our hands before us. We have their example, if it be really so, and an ounce of prevention is worth a pound of cure. Here, just before our eyes, in Tennessee and in the adjacent region, they have bestirred themselves—not to make converts, as they allege, but to prevent their own flock from falling off from what *they* consider to be the true faith. Bishop Otey was lately in New York to solicit aid for the purpose of enabling his people to sustain a female seminary. The Romanists in that region of country have *thirty-three* schools in active operation! Can any one feel surprised that many of the Protestant children find their way in those schools, where education is tendered for nothing?

Why do not the Protestants rouse themselves and increase the number of their schools in good earnest? This would be a sure way to prevent a falling off from Protestantism. We must not blame the Roman Catholics for doing what they conscientiously believe to be their duty. They do not spend so much money nor devote their whole lives to the religious education of their people for the purpose of *spiting* the Protestants. If by their activity and offers of instruction, our children are taught to read and write, must we treat them insolently and lay offensive charges against them?

But put the question on other ground, and agree that they make all these sacrifices of time and money for the purpose of getting the supremacy again, what ought to be our policy? Not, surely, to revile or sneer at them. Our part should be to follow their example, treat them courteously and kindly, and then fall earnestly to work and educate our children. It will be a very strange thing, after all that we hear and know of the industry and zeal of the Roman Catholics, if we suffer Bishop Otey to go back to Tennessee with only fifteen hundred dollars, instead of ten thousand, which is the sum required to extinguish the debt of the female seminary.

We may say what we please of the Romanists, but they would feel themselves eternally disgraced if one of their Bishops turned his back upon New York with only fifteen hundred instead of ten thousand dollars, the sum required. They have great pride of character, and there is not a poor laborer among them who *would* not, and in fact who *could* not give a little toward making up such a sum. I wonder what hopes the Nestorians could have if they heard of the issue of Bishop Otey's mission, they might "stretch out their hands for help" a long time before we would stretch out ours to meet them; "it is a far cry to Lochiel."

When Dr. Grant gets back again among the Nestorians, the first act must be to humanize the women: they should be the first care, for on their improvement his success depends. Let him multiply the little school books, as well as some of the little Sunday school tracts, and he will find no surer way of preventing the encroachments of other sects.

One thing struck me as being singularly curious: it is, that the Catholics were so honest in avowing their intentions. They were not plotting against the souls of the Nestorians in the dark, but openly in day light, so as to give them a chance of combatting them with their own weapons. Dr. Grant is now aware of their plans, and his first care is to counteract them. The printing press, and schools, as well as his own persevering gentleness and intelligence, will not only keep the Nestorians in the true way, but blot out, one by one, carefully and gently, all those absurdities and excrescences which have disfigured the holy temple of Christ, and which have been accumulating and are caused by the rust of ignorance and seclusion.

G.

For the Church Record.

A DIALOGUE

BETWEEN A ROMANIST AND A NEW YORK CHURCHMAN.

R. Whither are you hurrying so fast, friend Peter?

P. I am setting out for Rome.

R. For what purpose do you undertake so long a journey?

P. To make my peace through the holy Father with the holy mother Church.

R. This is joyful news, Peter. What has brought you to a sense of your duty?

P. Why, I have at last discovered that "the *authorised* teaching of the Church of Rome has never been in the eyes of enlightened Protestants the great objection to her communion."

R. If you then should continue out of communion with her, you will be guilty of rending the body of Christ?

P. I cannot avoid the consequence. If such be the view of her "*teaching*," at her door cannot be laid the awful responsibility of schism.

R. You are right, Peter. The Church of Rome never required unlawful terms of communion from you Protestants. Her *authorised teaching* is sound and sober; and it is one of the glorious signs of the times that, so far as relates to this point, you are anointing your eyes with eye salve that you may see.

P. My eyes have been in a degree opened, but I need more light. Cannot you furnish me with a brief account of what your Church teaches? I should like to have it as a *vade-mecum* on my journey to Rome.

R. I will do so gladly, my friend. Here is "a Profession," which the more you study, the more you will approve of the authorised teaching of Rome. Compare it with your own Liturgy, Articles, and Homilies, and see how exactly they agree. It is "The Profession of the Catholic Faith according to the Council of Trent." It begins with the Apostles' Creed; after which follow these twelve Articles:

"1. I most firmly admit and receive the apostolical and ecclesiastical traditions, and all other observances and constitutions of the Church.

"2. I admit, also, the sacred Scriptures according to that sense which Holy Mother Church, to whom it appertains to judge of the true meaning and interpretation of the sacred Scriptures, hath holden, and still holds; nor will I ever receive and interpret them otherwise than according to the unanimous consent of the Fathers.

"3. I profess, likewise, that there are truly and properly, seven sacraments of the new law, instituted by our Lord and necessary for the salvation of mankind, though not all of them to every one; viz.: Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Matrimony; and that they confer grace; and that of these sacraments, Baptism, Confirmation and Orders cannot be repeated without sacrilege. I receive also and admit the received and approved rites of the Catholic Church, in the solemn administration of all the aforesaid sacraments.

"4. I embrace and receive all things, and every thing, which have been defined and declared by the Holy Council of Trent, concerning original sin and justification.

"5. Further I profess that in the Mass is offered unto God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is really, truly, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that a conversion is made of the whole substance of the bread into his body, and of the whole substance of the wine into his blood; which conversion the Catholic Church calls Transubstantiation.

"6. I confess, also, that under one kind only is received the whole and entire Christ, and the true Sacrament.

"7. I strenuously maintain that there is a Purgatory, and that the souls detained there, are assisted by the prayers of the faithful.

"8. Likewise that the saints who reign together with Christ, are to be venerated and invoked; and that they offer prayers for us to God; and that their Relics are to be venerated.

"9. I most firmly declare, that the images of Christ, and of the ever-Virgin, mother of God, as also of the other Saints are to be had and retained; and that due honor and veneration are to be shown to them.

"10. I affirm, also, that the power of Indulgences was left by Christ in his Church; and that the use of them is very salutary to Christian people.

"11. I acknowledge the holy, Catholic, and Apostolic Church of Rome to be the mother and mistress of all Churches; and I promise and swear true obedience to the Roman Pontiff, successor of the Prince of the Apostles, St. Peter, and the Vicegerent of Jesus Christ.

"12. Further I do, without doubt, receive and profess all things, which have been delivered, defined, and declared by the *sacred canons, and œcumenical Councils, especially by the holy Council of Trent;* and all things contrary thereunto, and all heresies of whatsoever kind, which have been condemned, rejected, and anathematised by the Church, I, in like manner condemn, reject, and anathematise.

"This true Catholic Faith, *out of which no one can be saved*, which, by these presents, I profess and verily hold, I, N. N., do promise, vow, and swear, most firmly to keep and confess (by God's help) entire and inviolate, to the last breath of my life; and that I will take care, as far as in me lies, that the same be holden, taught, and preached by all who are subject to my control, or who are connected with my charge.

"So help me God, and these the holy Gospels of God."

P. Thank you, my friend. All this is very

plain I shall read, mark, learn, and inwardly digest it, and I have no doubt I shall then be able to reply to a question which my neighbor put, when he heard I was on my way to Rome.

R. What was the question, friend Peter?

P. Why, when I told him that I had found out that "the authorised teaching of the Church of Rome had never been in the eyes of enlightened Protestants the great objection to her communion," he replied—"Wonderful discovery! For what then did our ancestors shake off the Papal sway? For what did the martyrs of the Church of England bear their testimony at the stake?"

R. The fellow was a fool, Peter. You must not mind him.

P. Aye, indeed! But I found out that the question was not his own, but Bishop Hobart's, put by him in the same words in his charge—"The Principles of the Churchman stated in distinction from the corruptions of the Church of Rome."

R. Peter, depend upon it, Bishop Hobart was not an "enlightened Protestant." He was "a second rate theologian." Farewell.

JOHN FOX.

[*From D'Israeli's Miscellanies of Literature.*]

ON READING.—Writing is justly denominated an art; I think that reading claims the same distinction. To adorn ideas with elegance, is an act of the mind superior to that of receiving them; but to receive them with a happy discrimination, is the effect of a practised taste.

Yet it will be found that taste alone is not sufficient to obtain the proper end of reading. Two persons of equal taste rise from the perusal of the same book, with very different notions; the one will have the ideas of the author at command, and find a new train of sentiment awakened, while the other quits his author in a pleasing distraction, but of the pleasures of reading, nothing remains but tumultuous sensations.

To account for these different effects, we must have recourse to a logical distinction, which appears to reveal one of the great mysteries in the art of reading. Logicians distinguish between perceptions and ideas. Perception is that faculty of the mind which notices the simple impression of objects; but when these objects exist in the mind, and are there treasured and arranged as material for reflection, then they are called ideas. A perception is like a transient sunbeam, which just shows the object but leaves neither light nor warmth; while an idea is like the fervid beam of noon, which throws a settled and powerful light.

Many ingenious readers complain that their memory is defective, and their studies unfruitful. This defect arises from their indulging the facile pleasures of perceptions, in preference to the laborious habit of forming them into ideas. Perceptions require only the sensibility of taste, and their pleasures are continuous, easy and exquisite. Ideas are an art of combination, and an exertion of the reasoning powers. Ideas are therefore labors; and for those who will not labor, it is unjust to complain, if they come from the harvest with scarcely a sheaf in their hands.

There are secrets in the art of reading, which tend to facilitate its purposes, by assisting the memory, and augmenting intellectual opulence. Some, our own ingenuity must form, and perhaps every student has peculiar habits of study, as, in short-hand, almost every writer has a system of his own.

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Authors are vain, but readers are capricious. Some will only read old books, as if there were no valuable truths to be discovered in modern publications; while others will only read new books, as if some valuable truths are not among the old. Some will not read a book because they are acquainted with the author, by which the reader may be more injured than the author; others not only read the book, but would also read the man; by which the most ingenious author may be injured by the most impertinent reader.

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Literature, in its enlarged spirit, certainly never entered into the thoughts or attention of our rude ancestors. All their views were bounded by the necessaries of life; and as yet they had no conception of the impalpable, invisible, yet sovereign dominion of the human mind—enough for our rough heroes was that of the seas! Before the reign of Henry VIII., great authors composed occasionally a book in Latin, which none but other great authors cared for, and which the people could not read. In the reign of Elizabeth, Roger Ascham appeared; one of those men of genius born to create a new era in the history of their nation. The first English author who may be regarded as the founder of our *prose style*, was Roger Ascham, the venerable parent of our *native literature*. At a time when our scholars affected to contemn the vernacular idiom, and in their Latin works were losing their better fame—that of being understood by all their countrymen—Ascham boldly avowed the design of setting an example, in his own words, TO SPEAK AS THE COMMON PEOPLE, TO THINK AS WISE MEN. His pristine English is still forcible without pedantry, and still beautiful, without ornament. The illustrious Bacon condescended to follow this new example, in the most popular of his works. This change in our literature was like a revelation; these men taught us our language in books. We became a reading people; and then the demand for books naturally produced a new order of authors, who traded in literature. It was then, so early as in the Elizabethan age, that *literary property* may be said to derive its obscure origin in this nation. It was protected in an indirect manner by the *licensers* of the press; for although that was a mere political institution, only designed to prevent seditious and irreligious publications, yet, as no book could be printed without a license, there was honor enough in the licensers not to allow other publishers to infringe on the privilege granted to the first claimant. In Queen Anne's time, when the office of licensers was extinguished, a more liberal genius was rising in the nation, and *literary property* received a more definite and a more powerful protection. A limited term was granted to every author to reap the fruits of his labors, and Lord Hardwicke pronounced this statute, "a universal patent for authors." Yet, subsequently, the subject of *literary property* involved discussion; even at so late a period, as in 1769, it was still to be litigated. It was then granted, that originally, an author had, at common law, a property in his work, but that the act of Anne took away all copy-right after the expiration of the terms it permitted.

Extracts from a Review of Bishop M'Ilvaine, on Oxford-Tract Divinity, in the March number of the Christian Observer.

WE could gladly never read, much less pen, or trouble our readers with, another line upon the Oxford Tract controversy. Enough has been written long ago, we might say centuries ago, upon both sides of the chief questions involved in it, for those who wish to repair to the fountain-heads of information; but the revivers of the system advocated in the "Tracts for the Times," know full well that the great majority of readers do not, and cannot, firmly form their opinions, by a well-arranged consecutive course of laborious study; but that iteration, repetition, and continued inculcation are requisite for the purpose of proselytism. And assuredly they have not been lukewarm in acting upon this knowledge. They have put forth multitudes of publications in numerous varieties of form; but especially have they largely availed themselves of the powerful aid of the periodical press, daily, monthly, quarterly; and this, not only in works avowedly theological, several of which they have found ways and means to gain entire possession of, but also in others of a political, literary, or miscellaneous character, in which they procure the insertion of paragraphs and dissertations; from the columns of several of the newspapers to the sheets of the Quarterly Review. Among other popular appliances, an Ecclesiastical Almanac, or new Church Calendar, has not been forgotten. It was obviously a measure of great importance to follow up the plan which had been so boldly commenced in the well-known tractate on the Breviary, and the office of Saint Bishop Ken's day, by reviving the memory of the "legendary lore" of Popish saints, and supplying in this and other matters the mournful deficiencies of the Anglican ritual. Accordingly, during the last two years, there has issued, from one of the accredited presses of the Tractarian sect, an "Ecclesiastical Almanac," which, on the title page, is said to be "*without authority, but compiled from authentic sources.*" Whilst, however, the compilers thus disclaim authority, the authority we suppose of the Anglican Church, they yet, in their advertisement, refer to some high authority which sanctions what they put forth. "The whole," they say, "rests upon authority far higher than the research or learning of the editor could supply, being taken as nearly verbatim as the limited space would permit, from a work of acknowledged authority." It may be gathered from the book itself, that this authority is what they call the Catholic Ritual, that is, in fact, the Romish Ritual.

Having thus set up an authority for themselves, they proceeded to act upon it; and utterly forsaking the principles laid down in the preface and introduction to the Anglican Prayer Book, they endeavor to undermine its authority by extolling the superior excellence of the Romish book. For instance, our own book gives "few rules, plain and easy to be understood," for conducting Divine Service, and condemns "the number and hardness of the rules called the Pie, and the manifold changings of the service, making it so hard and intricate a matter." The Editors of the Ecclesiastical Almanac, on the contrary, complain of the perplexity and deficiency of our rubrics, and show "the expediency of filling up our own deficiencies from the intrinsic richness of the ancient ritual;" "for there," say they, "we shall find no possible conjecture overlooked, no single point in the Church's round of service, doubtful or disordered; all is harmony, all is accurately and precisely arranged."

Again, in all cases of doubt and diversity, our own book directs us to "resort alway to the Bishop of the diocese, to quiet and appease the same:" whereas, this improved Almanac sends us to Rome.

Further, our own book has purposely left out all "stories and legends," "whereof some are un-

true, some uncertain, some vain and superstitious:" but this Popish book is mostly made up of fabulous and superstitious tales about the Saints, whose names were retained in our calendar merely for *civil* and not *religious* purposes.

In this Almanac, again, Saints' Days are made to take precedence of the LORD'S DAY. In our Church tables, "*All* Sundays in the year" take precedence of Saints' days; and one strong reason for keeping this order is, that the Sunday lessons may not be set aside by the Apocrypha. The introduction to our Prayer Book speaks of the reading of Holy Scripture as the great thing to be attended to in Divine Service, and lays great stress on its consecutive reading for the benefit of both clergy and people. Having a course of Sunday lessons selected for us, "*The very pure word of God,*" surely we ought to keep to the principle of our Church by not deviating from that course.

This innovating and unauthorized Almanac extols the Romish service under the specious name of "*the ancient* ritual." The learned Editors ought to know, and to have the candor to declare, that no liturgy is so ancient that it can be traced to an age not marked by many and gross superstitions. There is no reason to believe that any of the ancient liturgies were committed to writing until the fifth century.*

Now let us refer again to our own Prayer Book. In the introduction concerning ceremonies, it is said, "Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable: whereof *St Augustine in his time* complained that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews." St. Augustine died A. D. 430. Here then we have our own Church pointing out the danger of following the Church, even of the fourth and fifth centuries, and upon the testimony of a venerable contemporary, Augustine himself. Yet this is the very period held up by the Tractarian sect as the pattern of perfection.

The passage from St. Augustine, alluded to in our Prayer Book, is so important and instructive, that we will present it in translation to the notice of our readers. Those who wish to refer to the original will find it in an Epistle to Januarius, Liber ii. Epis. 55.

"Those ceremonies which are set up, without the sanction of general custom, to be a kind of sacramental observance, I cannot approve, although many things of this kind I dare not freely condemn for fear of scandalizing many holy persons, or provoking those that are turbulent. But this I exceedingly grieve at, that many most wholesome precepts of the Divine Scripture are little regarded: and in the meantime, *all is so full of so many presumptions*, that he is more grievously found fault with, who during his octaves toucheth the earth with his naked foot, than he that shall bury his soul in drunkenness. All such observances, therefore, which are neither contained in Scripture, decreed by councils, nor confirmed by the custom of the Universal Church, but are infinitely various in different places, so that no reason can be assigned for their institution, ought undoubtedly to be cut off, wheresoever we have power. For although it cannot be ascertained that they are contrary to the faith, yet they oppress with servile burdens that religion which the mercy of God would have to be *free*, with only a very few and those most clear and certain sacramental ceremonies, (*celebrationem sacramentis*); so that the condition of the Jews is more tolerable, who, although they knew not the time of their freedom, yet are subject to legal burdens, not to *human* impositions."

This passage is referred to by Chillingworth, in his immortal work, P. I., ch. iii. § 47., with many acute and interesting observations. It certainly shews that since all the liturgies are most probably posterior to this date, and have contracted innumerable superstitions since, they must be examined and reformed by "the very pure word of God," before they can be fit for the use of a Christian congregation.

We have been seduced into this digression by the mention of the industry shewn by the abettors of the Tractarian doctrines, in disseminating their opinions through every possible channel; from fugitive newspaper and magazine columns, to elborate treatises; from poetry and pictures for the imagination, to the forgotten lumber of past centuries for the phlegmatic. "An Ecclesiastical Almanac" was an appropriate link in the chain of publications; for many who cannot think solidly will be charmed by this ostentatious array of saints, virgins, anchorites, and martyrs; and fancy that the papal breviary will introduce them into a far wider circle of profitable acquaintance than our poor meagre Protestant calendar, which has not a day, even for St. Laud, or St. Sacheverell.

The "stealthliness" (the Oxford Tract Divines must not quarrel with this word, seeing it is the very one chosen by their powerfull ally, the late Mr. Knox, as eulogistic of the revisors of our Prayer Book, who contrived he says, by a few unobtrusive and unsuspected alterations, to undo much that our Reformers had done, so that when the time should arrive, as it has now arrived, good Anglican esoterics would be able to find their *secreta* under exoteric words—a most degrading and false charge against the restorers of our liturgy)—the stealthiness of the Oxford Tract Divines is shewn in the chariness with which they reply to objections, and the quiet pertinacity with which they reiterate refuted statements, as if nothing had happened. We have ourselves had some experience of this part of their system. Thus, for instance, when Mr. Newman addressed to us two letters, perhaps not expecting that we should admit them into our pages, and evidently with the intention of publishing them elsewhere, whether we did or not, we prevented their going out under the piquant title of "suppressed letters;" but we appended to them a mass of notes, a considerable portion of which related not to matters of argument, but to matters of fact; and the documentary and other evidence which we adduced, unquestionably refuted many of Mr. Newman's statements; yet when he republished his letters; he had not the candor to apologize for his unfounded charges, and he studiously kept back from his readers the information that any reply had been made to his statements; much less did he afford them any clue by which they might be led to peruse the reply for themselves. So also, when false statements were published in exculpation of Archbishop Laud, and we were accused of injustice in what we had said of his proceedings; and we proved, by the adduction of indubitable vouchers, many of which had not seen the light for nearly two centuries, that what we had stated was correct, and that the apologists had, to say the least, grievously mistaken the facts,—silence was thought the most prudent answer, and the incorrect party-statements were, and are, allowed to circulate without correction. We might mention several similar instances; concluding with that of Mr. Churton, who, to convict us of falsehood, asserted in a letter to Dr. Hook, which Dr. Hook published, and which was widely circulated in the partizan magazines, that we had referred to Mr. Spencer's account of his conversion in the "Catholic Magazine," and that we had mentioned Mr. Sikes as the clergyman by whose arguments he was conducted to Romanism; whereas we had never alluded to, or heard of, the paper in the "Catholic Magazine," or mentioned or surmised the name of Mr. Sikes: indeed, so far from it, we had explicitly given the name of Mr. Vaughan, which was the right name. Mr. Churton now knows perfectly well that he made a blunder—a strange blunder, for we will not say that he put forth a wilful falsehood—yet he has never had the candor to make reparation for the injury, or even to inform us that he was sorry for the mistake. The matter is in itself of no great moment; but it serves to shew, with numerous similar instances, that the Tractarians know the controversial value of the political advice: "Go on asserting; if proved wrong, silently drop the matter; but never own that you are obliged to back out."

A characteristic illustration of this prudent resolve has been recently furnished in the second treatise (No. 87 of the Tracts for the Times) upon "Reserve in Communicating Religious Knowledge." The author says:

"He, since the publication (of the former one, No. 80) has looked out with great interest for every thing that has issued against it, with the expectation of finding either arguments adduced which would militate against the principle itself, or such as would be calculated to shew, that allowing the principle to be true, it was not capable of bearing out the conclusions to which it has been applied. To his great disappointment, he has found nothing of this kind: he is not aware of one single argument adduced that touches the question; but much vague declamation, and strong alarms expressed, because the view interferes with certain peculiar religious opinions, or on account of some motives attributed to the writer's friends, or on other similar grounds, which in fact (even were they true,) in no way affect him or this principle."

It rested with the author's discretion to notice what has been written against his former tract, or to pass it over in silence; but he is not justified in writing as above. In not fewer, we should think, than twenty publications, have strong arguments been urged against the doctrine maintained in that tract, namely, that it is *not* the duty of the minister of Christ to "declare the whole counsel of God." Many of these have been adverted to in our pages Thus, this very month, last year, we reviewed three publications, all able and excellent, in express reply to this tract; namely, the pamphlets of the Rev. H. Le Mesurier, and the Rev. C. S. Bird; and Archdeacon (Samuel) Wilberforce's Charge. The various writers who have noticed the subject have directly applied themselves to "the principle" itself, all concurring with the Bishop of Exeter in the following declaration in his charge: "I know not how such reserve (namely, in regard to the explicit and full declaration of the doctrine of the atonement) can be made consistent, not only with the general duty of the Christian minister to be able to say with St. Paul that he has 'not shunned to declare all

* Would that the Oxford Tract party would speak as honestly as does Mr. Riddle in his Christian Antiquities, p. 375. "I have taken the liberty of discarding the assumed titles of St. James's Liturgy, St. Peter's Liturgy, etc.; thinking it better to avoid, as much as possible, even the repetition of an acknowledged falsehood, when it is possible that it may tend to perpetuate error." We are glad to pen this passing reference to this laborious and valuble work, for the sake of adding that the indefatigable compiler has recently published another book of reference, which the student will find highly useful. It is entitled "Ecclesiastical Chronology; or the Annals of the Christian Church, from its foundation to the present time." The facts are arranged according to the order of dates, with a counterpart alphabetical index.

the counsel of God,' but also with the special and distinct requirement of our own Church."

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The publications elicited, for and against, by the the Oxford Tracts, are so numerous, and the subjects discussed are so extensive and important, that in order to confine ourselves from wandering over too wide a field for our own limits, or our readers' patience, we headed the present article with but one publication, out of the many which we might mention ; with an especial intention of shewing the light in which our Anglican discussions are regarded by other Churches. We remarked in our last number, p. 76, that "Our daughter Church in the United States of America, and the branches of our Church in the British colonies, adopt and repeat our controversies, and stumble at the same rocks of offence with ourselves." Of this truth, Bishop M'Ilvaine's volume is an illustration. The Church of Rome also takes an unwonted interest in the Oxford Tract controversy ; and its oracles confidently pronounce that Dr. Pusey and his friends are rapidly preparing the way for the return of heretical England to the bosom of the "Catholic Church." They do not, we are sure, intend this ; but Rome shrewdly wots what will be the results, if the Tractarian doctrine should overwhelm the true Anglican Church. Nor are our sister-Protestant communions, upon the continent of Europe, uninterested in these discussions. * * * *

It is a melancholy and humiliating spectacle, that the Anglican Church which has been called by members of sister communities "the glory of the Reformation," should in the nineteenth century be agitated with a controversy, as to whether it ought to abandon the doctrine that "the Bible, and the Bible only, is the religion of the Protestants ;" and to go back to the fundamental tenet of Popery, that God's word is only a concurrent rule of faith with man's ; a sort of obscure antique "Littleton," which is intelligible only as exposited by an infallible "Coke."

But from this palmary tenet, we now proceed to its first and most important result, as respects the doctrine of man's justification, which forms the chief topic of Bishop M'Ilvaine's treatise, in reply to what he calls the "Oxford Divinity ;" a designation at which we recalcitrated, till we found that he does not thereby mean "the dominant theological system of the University of Oxford," but only that of certain of her erring members. We rejoice to find that the efforts made to oppugn the Scriptural, Protestant, and Anglican doctrine of justification by faith, have called forth various champions on its behalf. We have had occasion to notice the treatises of Mr. Faber and Dr. O'Brien ; and other publications, devoted to this particular topic. Another, concise but full of matter, by the Rev. G. Holden, who had written well on "The authority of tradition," may be added ; as also the excellent Charges, with copious notes, of the Archdeacon of Ely (Mr. Brown,) who has for many years been a zealous and able defender of the Anglican doctrine against Romanist, semi-Pelagian, and now Oxford Tract innovations. Nor have divines, not of our own Church, been wanting for the defence of that birth-right of Protestantism, the "*Articulus stantis vel cadentis ecclesiæ*," during the pending controversy. Dr. Bennett, in particular, has published a treatise so scriptural and forcible, that we the more lament that a writer, who is able thus to explicate and defend matters touching "the common salvation," should have so often employed his pen in bitter party contention against national ecclesiastical establishments, and the offices and institutions of the Church of England.

In taking for granted, as we have done, that the Oxford Tract theology is diametrically opposed to the doctrine of justification by faith, as taught in Scripture, and received by the Churches of the Reformation, we are not unaware, that *in words*, the doctrine is often asserted, where in *reality* it is contravened. If however the Tractarians hold it, the Romanists also held it ; but to hold it as the Council of Trent held it, is to reject it ;—if not, what has been the matter of discussion during three centuries ? Mr. Newman asserts that he maintains the doctrine—how could he retain office in the Church of England if he did not ? But when he explains himself, he says, (see his work on Justification, page 260,) "Faith does not precede justification, but justification precedes faith, *and makes it justifying*." This is not maintaining the doctrine, but overthrowing it ; it is not Anglicanism but Trentism ; except that the Fathers of Trent were not obliged to write absolute nonsense, as they did not attempt to blend irreconcileables. Again, he reprobates the Protestant theology, because it "considers that faith, and not baptism, is the primary instrument of justification." Undoubtedly it does ; for, as Bishop Burnet says, "The doctrine of *sacramental justification* is justly to be reckoned among the most mischievous errors of the Church of Rome." If we examine fifty such texts as Romans iii. 23—25, not one word do we find in favor of sacramental justification. It is a Romanist tenet, and for a man to say that he holds the Anglican views, and yet h old this, is to make words a vehicle for puzzling questions, not elucidating them. So again Mr. Newman asserts, that to make any "distinction between deliverance and guilt," between "justification and renewal," "is not scriptural ; that Scripture speaks but of one gift, which it sometimes calls renewal, sometimes justification ; and that "they are really one ;" that is, that sanctification is justification ; we are justified by "inherent righteousness," not through faith in the atonement of Christ ; and "issue," he says, is joined on the following question, whether justification means in Scripture *counting* us righteous or *making* us righteous." There is no room to set up an issue in the Anglican court ; it is an issue between Rome and the Bible ; but the Church of England, while it scripturally maintains that whom God justifies he sanctifies ; that those who are *accounted* righteous are also *made* righteous, and bring forth the fruits of righteousness ; yet also asserts that "We are *accounted righteous* before God only for the the merit of our Lord and Saviour Jesus Christ, and not for our own works or deservings ;" that "we are justified (accounted righteous) before God by faith only ;" and this not with the reserved latent meaning, as asserted by Mr. Newman, (Ibid. p. 70,) that "the sense of the *term* is *counting* righteous ; and the sense of the *thing* denoted by it is *making* righteous ;" for our wise as well as holy reformers were not such jangling word-splitters ; such severers of the terms they used from the things they meant. They would have recoiled with horror from the notion upheld by Mr. Newman (p. 79) that we are justified by faith only in the sense that "In justification the whole course of sanctification is anticipated, reckoned, or imputed to us in its very beginning ;" that is, our "anticipated" sanctification is imputed to us for present righteousness ;—we have no need of that of God in Christ ; for there will be a good stock of our own by and bye, and we are therefore accounted righteous in virtue of it. Our justification before God, says Mr. Newman, is our own obedience : "Obedience by word and deed, this alone can constitute our justification." Thus is the atonement of Christ made of none effect ; thus is salvation not of grace but of debt ; and thus is the penitent led to build the edifice of his eternal hopes upon the quicksand of man's obedience, not of the sacrifice of Christ. It is fearful, a despair-engendering, and a soul-destroying doctrine. Our indwelling righteousness, Mr. Newman tells us, is "the propitiation for our sins in God's sight," (ibid. p. 39.) Alas ! for those who have no better propitiation. He also asserts that every baptized person "*can* obey unto justification ; and that it is "the distinguishing doctrine of the first Protestants that we *cannot*." He is right in the latter remark. It was with those heaven-taught men, as it was with the sacred writers, and as it is still with the Church of England, a "distinguishing doctrine,"—a doctrine by which in an especial manner we may distinguish the Gospel of Christ from Pharisaism, Pelagianism and Popery.

Away then with the absurd calumny, that in arguing with the Oxford Tract divines we are false accusers, because we assert that they impugn the scriptural and Protestant doctrine of justification by faith. It is clear that many of their defenders do not understand their opinions ; which, in sooth, are often studiously wrapped in a mist of ambiguities, where the reader might be alarmed at too rapid a conclusion. But they ooze out by degrees; as in the above remark that our own inherent righteousness is "the propitiation for sins in God's sight." It is an awful thought that any sinner should plunge into eternity with such "a lie in his right hand." Perhaps Mr. Newman and Dr. Pusey will reply, "Yes, *for a sinner ;* but a baptized person is not a sinner ; unless he has rejected the grace of baptism, by which every baptized person may render *a satisfying obedience*," (Mr. Newman's phrase) ; and the absence of which leaves him without any scriptural way of access again to God ; the atonement not being available for sins committed after baptism ?

If our readers would see the questions which we are touching upon, discussed with great piety, ability, and solid argument, we would recommend them to study Bishop M'Ilvaine's seasonable and valuable volume. We are not about to attempt to follow the Bishop through 563 pages of discussion ; but as the work abounds in important and interesting matter, and has not yet been (we hope it will be) reprinted in England, we will devote to it a few pages ; more especially as the Right Reverend author is well known, and much esteemed and loved among us. We have differed with him upon the question of national ecclesiastical establishments, our difference being, that he, as we conceive, would stop at spontaneous endowments, whereas we would urge superadded legislative provision, wherever necessary, and also the alliance of the State to the Church, (not the Church to the State) ; but we think that if he lived on this side of the Atlantic, he would sooner be reconciled to our system—at least for England—than we should to that of the United States : and at all events he is doing the best possible for the Church at large, by calling forth with indefatigable zeal its own best energies ; without which the best modelled national establishment, even if he could get it, would be but a body without soul.

* * * * *

With these passages we conclude our remarks upon Bishop M'Ilvaine's treatise. Believing as we do in the Apostolical succession in the Church of Christ, in a Scriptural and Protestant sense, which is far removed from the arrogant assumptions which Popery grafted upon it, we rejoice to see our own beloved, and truly apostolical, portion of the Church Catholic, spreading its offsets to distant lands, where many a goodly tree has sprung up, and is bringing forth rich and holy fruits. Episcopacy is not a matter dependent upon the external relations of churches. They may be nationally established or otherwise; they may be rich or poor; they may include the mass of the people, or only a select body of the faithful; but the episcopal office is of divine appointment; and when in the hands of men eminently qualified, like Bishop M'Ilvaine, by piety and zeal; by love, and discretion; by mental and moral ability, to discharge its arduous functions, it becomes, through the divine blessing, a source and centre of incalculably great and extensive spiritual benefits. Bishop M'Ilvaine, in this treatise, has endeavored to exercise one of its prominent duties, "to drive away erroneous and strange doctrine;" and he has addressed himself to his task with much meekness and spiritual wisdom. There are many declaimers against the Tractarian writings, who hate them for what is best in them, their serious spirit. "They are much too strict for me," self-complacently exclaims many a worldly-minded careless shepherd; but such objections only cause a recoil in their favor; whereas solid scriptural argument, in the lips of devout and laborious men, comes with manifold force.

BOARD OF MISSIONS.

The Annual Meeting of the *Board of Missions of the Protestant Episcopal Church* in the United States of America, will be held in St. James' Church, in the city of Philadelphia, on Wednesday the 16th of June next, at five o'clock, P. M.

P. Van Pelt, *Sec'y*

DIOCESAN CONVENTION.

Notice is hereby given that the *Annual Convention* of the Protestant Episcopal Church in the Diocese of Connecticut, will be holden in Christ Church, in the city of Hartford, on Tuesday the 8th day of June, 1841. Divine service to commence at 10 o'clock, A. M.

By order of the Bishop.

E. E. Beardsley, *Sec'y.*

May 7th, 1841.

TO THE FRIENDS OF CHRISTIAN EDUCATION IN THE CITY OF NEW YORK.

The Bishop of Tennessee begs leave to state, that having made his appeal in nine of the principal churches in the city, he cherishes the hope that exertions to accomplish the object in hand—the relief of the Columbia Female Institute—will not now cease. He is not able to acknowledge the receipt, up to this day, of more than $1088. It cannot be that New York Churchmen are indifferent to the object, for its intrinsic importance must commend it to the favor of every lover of his kind and of his country. It cannot be that they are unable to grant the moderate assistance that is now *absolutely needed*, and that *within thirty days*, to save the Institution from going under the hammer for about $3,500. We must suppose, then, that an opportunity to give, is only wanting to indicate the well known character of the citizens of New York for liberality. We shall be excused for reminding our brethren who have heard our statements upon this subject, that the institution for which we plead, is the only one under the control of Episcopalians for a region three times the extent of New York and New England together—that in the same region, other denominations have their seminaries—many of them well sustained, and among them the Papists at least 33—that our Institute has now 150 pupils, a corps of ten teachers, and perhaps the best chemical and philosopical apparatus west of the mountains. And in one word it may be said, if this Institution is permitted to go to destruction, it must inevitably operate as a death blow to the hopes and efforts of Churchmen in the South West. Feeling that interests of vast consequence are at stake in the present effort, this final appeal is made to the sympathies and benevolent liberality of an enlightened and Christian public. Donations in aid of the object may be made to Mr. Thomas Browning, at the *Church Depository*, 28 Ann street, who will call in a few days and receive what charity may give.

Jas. H. Otey,
Bishop of the Diocese of Tennessee.

New York, May 4, 1841.

Since the date of the above Circular, about $550 have been contributed.

The above object is hereby earnestly commended, in view of the essential and important interests involved in it, to the benevolent and liberal consideration of the Episcopalians of New York.

Benj. T. Onderdonk,
Wm. Berrian,
Jona. M. Wainwright.

Feeling a deep interest in the success of the above object, as one intimately connected with the advancement of true religion in the West, I beg leave most earnestly to commend it to public attention.

Manton Eastburn.

I cheerfully concur in the foregoing recommendations of the laudable and useful undertaking of Bishop Otey.

James Milnor.

I most cheerfully unite with the clergy of the city in the recommendation of the object set forth in the above circular, as not inferior in importance to any charity ever presented to a Christian community.

Joseph H. Price.

I do most cordially recommend the application of the Bishop of Tennessee to the liberality of my fellow Churchmen, being confident that that liberality can find no better channel in which to flow. The object which the Bishop has in view is closely connected with the growth, nay, with the very existence of the Church in that region.

Benj. I. Haight.

Those who have heard Bishop Otey's statements respecting the Columbia Institute and the state of religious education in the South West, will need no further recommendation of his appeal. To those who have *not* enjoyed the opportunity, I would beg leave to unite with my brethren in recommending this Institution, so essential to the interests of the Church in that region.

Lewis P. W. Balch.

We heartily unite in the foregoing commendations.

Thos. Lyell,
Thos. House Taylor,
Saml. Seabury,
Edward Y. Higbee,
Anthony TenBroeck.

I regard the object in behalf of which Bishop Otey asks for aid, as one of great importance to the cause of the Church in the South-west, and earnestly commend it to the aid of churchmen.

Hugh Smith.

The application of the Bishop of Tennessee I conceive to be one most intimately connected with the prosperity of the Church in the South-west, and I do most cordially recommend it to the liberality of my friends and parishioners.

Henry Anthon.

I entirely concur with Dr. Anthon.

Francis L. Hawks.

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DEAN & TREVETT, *having taken the store* 121 *Fulton St.*, are prepared to furnish Bibles, Prayer-books, Theological, and School books, on the most favorable terms. They publish the Parish Library, 13 vols, comprising the following valuable works, viz:

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263t 121 *Fulton St.*, May 22d.

BISHOP MEADE'S SERMON.

SERMON delivered at the consecration of the Rt. Rev. Stephen Elliott, D. D., for the diocese of Georgia, in Christ Church, Savannah, Feb. 28, 1841, by the Rt. Rev. Wm. Meade, D. D.; with an appendix on the Rule of Faith, in which the opinions of the Oxford Divines, and others agreeing with them on the subject of tradition, are considered, and some of the consequences thereof set forth.

For sale, price 37 1-2 cents, by
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A NEW EDITION of the Rev. Dr. McVickar's Coleridge's Aids to Reflection, revised and corrected, is in press, and will shortly be published by
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Advertisements of booksellers and others, not inconsistent with the character of this publication, inserted at $1 per square, and fifty cents for each subsequent insertion. The price per annum, one square per week will be $20, including a copy of the paper.

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